Jim Crow Car Laws—1924. Alabama.

B.R.L.&P. ATTACKED BY MINISTERS

Birmingham Reporter

3-29-24

The three hundred or more Negro ministers representing all the denominations in the Birmingham district through the Inter-Denominational Ministerial Alliance, have addressed to the City Commission a letter complaining against the bad accomodation of the Birmingham Railway, Light and Power Company and the lack of protection given by officers of that Company where white men and boys choose to disregard and disrespect the feeling of Negro men and women. The complaint sets out that conditions on Birmingham street cars for Negro passengers are worse than they are anywhere in the country and that there is no respect given colored women by an element of white men and boys and that these persons are permitted to crowd the platform and smoke over colored women against their will and without protection of the Street Car Company, and that conductors do not provide proper space when it is possible for them to do so; that on trailers provided for Negroes white men and conductors often use them as smoking cars. The complaint sets out that the ministers are aware of the laws making the races separate and the social equality question and that they desire not to change either the separation or approach anything like social equality or social intermingling but they only desire justice from the Company and the city authorities such as should be given humanity under the law, and such accomodation as the payment of the street car fare should guarantee. Here is the full text of the letter as signed by the ministers representing the Colored Inter-Denominational Ministers Alliance:

Birmingham, Ala.,
March 18, 1924.

To The City Commissioners:

We, the Colored Inter-Denominational Ministers Alliance of Greater Birmingham, petition your honorable body to correct certain injustices and evils which are being perpetrated daily upon our group who ride on the street cars of our city.

The treatment we receive on some of the street car lines is almost inhuman, and beyond endurance. We are acquainted with Jim Crowism and segregation laws but we must confess Birmingham has all of them bested in her treatment of its Negro passengers.

In the first place the section of the car set apart for Negroes is being continually invaded by white people.

White men and boys are allowed to crowd the platform and smoke.

White boys stand on the platform in a position to press purposely against Negro women when leaving the car.

This condition is very acute, and our women are determined to use their hat pins and other instruments of defense if this evil continues.

Some of the conductors provide but little space for Negroes when it is possible to properly provide equal accomodations for both races.

On lines where trailers are operated exclusively for white passengers many times those trailers are scarcely half filled when if they were filled, our group would not have such small space alloted us on the motor car, hence, the congested condition would be greatly relieved and we would not be forced unnecessarily to stand.

On trailers provided for Negro passengers, white men and conductors often occupy the front end and smoke. No matter how distressing the congested condition in the rear may be, there will be no relief offered until the last white man gets off.

We are not contending for race intermingling, or what some people denominate "social equality," but we are contending for a principle of justice, and fairness. We ask no special favors.In the light of fairness and justice we believe and take the position that the B. R. L. & P. Co. is entitled to give its Negro passengers proper traveling facilities as it gives other passengers from whom it collects the same are.

Therefore, we ask that these wrongs be adjusted.

Signed by the Committee in behalf of the Inter-Denominational Alliance of Birmingham, Alabama.

B. F. Mallard, Chairman, T. W. Coffee, C. W. Johnson, W. L. Boyd, C. L. Fisher, P. Williams, F. W. Ragland.

Jim Crow Car Laws — 1924.

Arkansas.

BISHOP IS ARRESTED IN SOUTH

Texarkana, Ark., March 21.—Charged with violating the separate coach law, Bishop J. C. Martin of the C. M. E. church, whose home is said to be Jackson, Tenn., was taken from a Cotton Belt train on its arrival here this morning from Memphis, Tenn., and placed under arrest by local police. Later he was fined $25 in Municipal court, which he paid.

It is said the bishop occupied a berth in the Pullman from Memphis to Camden, after which he was transferred to the drawing room from which he was taken by the officers, who had received messages from Lewisville to look out for him. The bishop is on his way to Waco, Texas.

T. F. Heffner, the Pullman conductor, also was arrested on a similar charge. At his request his trial was continued until Monday.

John Gainey Threatened With Mob by Trainmen

St. Louis, Mo., Oct. 31.—John D. Gainey, assistant chief clerk-at-large of the railway mail service, was spared the humiliation of being taken from a Pullman on the Sunshine Special of the Missouri Pacific by a mob last Monday morning because of his official position.

Just before boarding the train at Little Rock, Ark., early last Monday morning Mr. Gainey purchased a berth from the Pullman conductor to St. Louis. Shortly after he had retired the Pullman conductor awakened him and advised him that the conductor of the train and auditor up front were raising h—— because he was back there. The said train conductor asked him where "that Colored man went," and he informed him he had gone to bed, whereupon he was told if he did not get him out of there he would telegraph ahead and have him taken from the train at Hoxie. Mr. Gainey advised the conductor that he would dress as he did not wish to be taken out of the car by the mob in his nighties but he would remain in the car until he was ejected.

Shortly afterward the train conductor approached Mr. Gainey and advised him to go up front where the "Niggers were," as it was against the laws of the state of Arkansas for a Negro to ride in a Pullman car in the state unless he was an intrastate passenger. Mr. Gainey informed him that he was not only an interstate passenger, but an official of the postoffice department as well; that the department was paying the Missouri Pacific railroad to haul him, and the Pullman company for his berth; that no one but the employees of the company knew of his presence in the sleeper and if he wired ahead for a mob to take him out of that car the department would hold him to a strict accountability.

About 30 minutes later the auditor came back and told the Pullman conductor to tell him to go to bed as the train conductor was scared stiff because of his official position, but was going to make a report to the company because he should have left the car when he told him it was against the state law. Mr. Gainey reached here in the Pullman but did not get his proper rest because of nervousness.

BEING RESPECTABLE

When that Arkansas judge attempted to rebuke the Chicago young lady with, "Well, Miss Nigger, you want to be white, eh?" she encouched the whole philosophy of the race problem in her reply when she said, "No, judge, I want to be respectable." This young lady on her way to serve as maid of honor to her sister-in Dermott, Ark., purchased a first-class railroad ticket, which supposedly insured her a safe and comfortable journey to her destination. Instead she found a condition, which, as a self-respecting woman, she could not stomach. The Jim Crow coach set aside for her and her people was monopolized by the train "butcher" and his wares. White men sprawled over the few available seats drinking "white mule" and befouling the air with their oaths and filthy stories. In a vain effort to protect herself this delicately nurtured young woman traveling alone without the benefit of male protection took refuge in the coach reserved for white people. In that coach was peace and quiet and cleanliness—a place where a respectable person could be protected, providing they were white. This desire cost the young woman's family a hundred and fifty dollars and costs, the amount of the fine which a Southern judge felt was necessary to show the world a real example of Southern chivalry. When people tell us to trust in the ultimate good sense of Southern people we point to instances like these and ask them if the South has any such article or knows that it exists anywhere. There is no way under the sun for us to trust anything white that comes out of the South under such circumstances. For the South, despite all the protests of its leaders, does not want us to be respectable or self-reliant. Its whole system is shaped to rob us of any sense of manhood or womanhood. If that young woman had had the protection of one of her own men and he had dared to stand by her there would have been another lynching party and the usual story about the unnameable crime would have reached the outside world. As long as these conditions obtain in the South there is no excuse for men and women who want to be what God gave them every right to be to remain in the South. They cannot stay there and be anything else but chattels. The South will permit nothing else. According to the Southern code, respectability is for white only. The law and the Constitution mean nothing to a Southerner where we are concerned. If we stay in the South we perish. Better to starve in the North rather than lose all that man holds most dear—his self-respect. Not until white men North and South are made to realize that no country can exist with one law for white people and another for us can we be sure of our future. Most white men know only one supreme law, the law of the dollar. When you leave his fields and his plows you talk a language which he will understand wherever he may be. We have long counseled our people to come out of the South. We see no good reason for changing that platform. Every day our position is justified. Jim Crow cars must be abolished. Separate schools must go. We propose to fight this hydra-headed monster of prejudice and oppression until the fight is won or until we draw our last breath. The South is foul and cowardly. It knows no law other than the law of passion and hatred. Being respectable is a large part of life. Better to die than to lose self respect.

Arrest Girl For Riding In White Coach

DURMONT, Ark., Sept. 25 — "Well, Miss N——, you want to be white, eh!"

"No, judge, but I DO want to be respectable," came the reply.

The above dialogue ensued when Miss Elizabeth E. Lee, of Chicago, was arrested when she arrived here on a Missouri-Pacific passenger train on the charge of violating the jim-crow law.

She had a ticket which called for first-class accommodation, but when she reached the Kentucky line was asked to take a seat in the jim-crow car. She looked into it, but found it occupied by drunken whites, who sued the jim crow car to recite smutty stories and drink bootleg whisky. One of the seats in this colored coach was used exclusively by the white newsboy to hold his magazines and fruit and the one toilet there was for use by both sexes.

After one look Miss Lee went back into the white coach and stayed there until she arrived here and the conductor had telegraphed ahead and a big detail of police was on hand to arrest the one lone woman.

She was fined $150 by the magistrate, but stumped him when she asked him why he didn't fine the drunken whites who were in the colored section of the jim crow car.

Robert E. Lee, her father, who resides at 3149 South Park avenue, Chicago, plans to sue the railroad under the interstate law which guarantees first-class accommodation and transportation as printed on the ticket. He is a mail carrier.

Jim Crow Car Laws — 1924.

General.

NEW YORK CITY SUN
JANUARY 25, 1924

Kept to "Jim Crow" Cars Negro Asks $120,000

WASHINGTON, Jan. 25—E. M. Crosby, a negro physician of Detroit, asked the Interstate Commerce Commission to-day for an award of $120,000 from the Pullman Company and a number of Southern Railroads, on the ground that they had damaged him by confining him to "Jim Crow" coaches and by refusing him sufficient facilities in his travels during 1923.

THE RAILROADS AND THE LAW

THE QUESTION of the kind of service given by the railroads with lines running North and South, crossing the Mason and Dixon line, is one that is just now being thrashed out by the highest executives of the roads and a small group of our foremost citizens, white and black, who are broad, unselfish and justice-loving enough to devote their time, energy and money in an effort to induce the railroads to accord in fact—not theory—equal accommodations to those of us who have occasion to travel, whether it be through the North or through the South.

THE RAILROAD OFFICIALS are frank enough to admit that conditions are deplorable, due largely to the hostile attitude of the southern people and the discriminatory laws they have placed on the statute books of their several states. Owing to the curse of states' rights as interpreted by the people of the South, the fact is appreciated that the railroads are obliged to separate the two groups while transporting them through certain states, and yet the law specifically states that equal accommodation shall be accorded to all.

ARE WHITE PASSENGERS huddled up like pigs—the rich and the poor, the servant girl and the banker—in the section of any dilapidated smoking car? Are they refused berths on sleepers? Must they wait until the dining car is cleared of other patrons before they are permitted to get a bite to eat? Must their women be compelled to ride in a tobacco-smoke-filled car and listen to the vulgarity and profanity of men of the other group who are intruders? These are but a few of the injustices heaped upon us that can be laid directly at the door of the railroads.

THERE IS NO equality of accommodation in spite of the fact that the law says there should be, and railroad officials know this. Further, they are in a position to remedy this evil, and from the friendly and helpful attitude the higher-ups are displaying in these conferences there is every reason to believe that an honest effort will be made to adjust the knotty questions to the satisfaction of all. It stands to reason that railroad companies would welcome the abolition of "jim crow" laws, if for no other reason than that it would not only lessen their expenses but lessen the friction between employees and the traveling public. So their promises to do all within their power to remove our causes of complaint we can accept with good faith.

WE ARE SORELY in need of a new national law, or the federal enforcement of the laws we already have which are embodied in the Fourteenth and Fifteenth amendments, to compel that element which is standing in the way of our progress to remove the barriers. We are looking to official Washington for relief, and we trust that with the Republicans in power the coming four years much progress will be made along these lines.

A TRIUMPH OF JIM CROW

By William Pickens

Recently I made a trip from New York City to Wilmington, North Carolina. As I bought my ticket in a fairly civilized city, I had lower 8. If I had bought it in Washington, D. C., I would have had lower 1—if anything—because I do not like middle-of-the-car contact with white people. (?!)

Next morning in Carolina the porter called me early—just about one-half hour before he called anybody else—because I do not like to be getting up and dressing when white folks are getting up and are dressing—you see.

Next, although I paid only berth fare, the porter gave me the use of the drawing room FREE—because I do not like to frequent a common washroom with a whole rout of white people.

I therefore had a private wash basin—because I do not like to see white folks wash their faces in a basin where I have just, perhaps, finished washing mine.

I had a special towel rack—because I can't stand to see a white person taking a towel down from the same pile from which I have just taken a towel.

I could clean my teeth unseen—for it is a pain to me to see white folks cleaning THEIR TEETH with THEIR BRUSHES, while I clean my teeth with my brush.

I could button my collar in solitude—for it is awful to see white persons buttoning their collars, while I button mine.

Then the porter brought the dining-car waiter into this drawing room to prepare for my simple breakfast; the porter put up the table, and the waiter spread the cloth, set the dishes and took my order. You see, I had to have two servants to serve me alone, instead of having one servant to serve me and three or four white folks at the same time as in the common dining car—all because, as a black man I simply cannot bear to be waited on by a black waiter while that black waiter is also waiting on white people, to say nothing of the unthinkable horror of my sitting at my table in my end of the diner eating soup, while some white person sits at his table in his end of the car eating his soup.

And so the waiter had to make four round trips from the dining car to me: First, to bring me two pots of hot water; next, to bring a spoon, which he had forgotten; thirdly, to bring my breakfast, and fourthly to come and get the soiled dishes and the money.

All this service and all these servants—all this fixing and all these fixtures—all this nonsense and all this nuisance—simply because I won't behave to be served in the common dining room where white humans are served. And yet I am not willing to pay a cent extra for my extra trouble.

Suppose this WERE the reason and MY whim were the occasion of all this insanity of procedure! They wouldn't humor me on the train; they simply would not let me eat at all; they might not even let me ride on trains; and they might even send me to the insane asylum where I would justly belong.

Jim Crow Car Laws—1924. Georgia.

DEMAND JIM CROW BE STRICKEN FROM R. R. STATION AT SAVANNAH

Savannah, Ga., Jan. 4.—The cowardly regulation which has obtained in the Union station for our people has at last been put out of business. Our men and women have been compelled to go around to the side and rear entrance of the station whenever travel necessity compelled them to use this railway station. They splashed in the mud and dirt of the street and alley, ruining thousands of dollars in clothing and suffering untold humiliation in their very souls whenever they came to the station and saw that sign "White Waiting Room." As if the sign was not insult enough a great big burly cracker cop was stationed there with his billy which he used freely to instruct innocent, law-abiding citizens who might happen to be unacquainted with the wishes of the railroad officials with reference to the use of their entrance. Men were beaten up and women pulled and jerked about by an officer who gloried in an opportunity to insult and humiliate our men and women. And all this in spite of the fact that this station was built with money furnished by our taxpayers and travelers.

At last the strong, courageous men of the community resolved that they would see this regulation abolished if it took a riot and their blood to do it. They were tired of being treated like cattle and excess baggage. These men met and decided to employ every peaceful means in their power first to bring the railway officials to reason. They were determined that this thing would be stopped. So with the same courage and wisdom that guided the members of the famous Boston tea party of pre-revolution days, they set themselves to this task.

Courage Brings Results.

They called a meeting at the Savannah Home association. The editor of the Savannah Tribune, Mr. Sol. Johnson, was in the chair as presiding officer. President Perry of the Mechanics bank acted as secretary. A committee was appointed to wait upon the officers and a letter was drafted setting forth the situation as it affected the Race citizens of Savannah. The committee in charge was made up of the following men:

Mr. L. E. Williams.
Mr. A. B. Singfield.
Dr. J. W. Jamerson.
Dr. F. S. Belcher.
Rev. J. Henry Brown.
Rev. S. T. Redd.
Rev. J. A. Lindsay.

A few days after this committee had met and been in communication with the proper officials the sign was removed; the officer disappeared. White bums and hangers-on about the station who had been amusing themselves by insulting and beating up our women and children with this sign to back them up and encourage them were cleaned out and things went along in peace and quiet.

Men to Be Honored

As soon as the officers of the American Society for the Recognition of Distinguished Service heard of this fine service a blue ribbon was voted these men for their courage and bravery and tact in breaking up a nasty situation. The officers of the society, some of whom are white, in commenting on its action said: These men ought to be honored throughout the country. This shows what Race men of foresight and guts can do when they make up their minds to submit no longer to insults put upon them by cheap white men. This same thing can be done all over the South if only our leading men and women, too, would get busy and attend to these matters with determination and wisdom. What Savannah has done ought to be done in every southern city.

We are American citizens with the feelings and rights of citizens. If we do not assert them how can be expect some one else to take up our battles for us. Let us teach our children by example how to be men in protecting our women and our rights and our self-respect. As long as we let these ruffians get away with it they will insist on putting us off in dirty holes and alleys no matter what we represent in character and accomplishment. But if we stand up and show that we are men they will have to recognize that the day of slaves has passed. Men of the South, the destiny of the Race is in your keeping. If you live up to your responsibility as these men of Savannah have done that destiny is safe and secure.

Don't be humiliated when a dog, clothed in blue uniform, adorned with brass buttons, tells you to use the side entrance. Organize against him and those of his ilk and fight his propaganda and ignorance as the men of Savannah have done.

The Negro and City Transportation

The question of ample and adequate transportation in Atlanta is one that appeals to the Negro from more angles than one. Any system of transportation that does not take care of all the citizens without regard to race or color ought not be permitted to exist and feed upon a part of the people in the city. It seems that the question of transportation of our great and growing city is resolving itself into a question of street cars versus jitney buses. We are among those who do not believe that both systems can exist and earn a reasonable return on the investment. This being the question, it is up to the municipality in all fairness to the public and the owners of the street cars and jitney lines, to accept that system which will best serve the interest of all the people.

The street cars are owned by a great corporation that has rights in common with jitney owners. The street car company employs hundreds and thousands of individuals thereby contributing to the economic and commercial growth of the community. Jitneys are owned by individuals, and consist largely of Fords and other second-hand cars that have been discarded by their first owners, and they furnish nobody employment except the man who owns them, and they contribute nothing to the economic value of the community.

The first question that must be taken into consideration in providing transportation for a great and growing city, is the responsibility of the concern furnishing transportation, and is the system sufficient and adequate allowing the concern a reasonable return on the investment to take care of the burden of transportation that must be handled if the city continues to grow, is life and property reasonably certain; and, is the concern, when it takes life or property able to repair the damage done the person or property under the laws of common carriers? Now, which of the systems [illegible] promises this security to life and property is the system that the municipality should get behind and allow a reasonable return on its investment? If the city is satisfied that jitney buses can take care of the transportation of our people daily and furnish the necessary safety to life and property, and that property will not depreciate by reason of the substitution of second-hand Fords and other used cars for street railways, then it should outlaw street cars for jitneys.

The consensus of opinion is that jitney buses are unsafe and are operated by unreliable and undependable persons; that if a jitney injures a passenger, there is no adequate remedy at law as a second-hand Ford or some other used car is the entire capital invested. If a street car injures a passenger, the passenger has redress and adequate remedy at law, and sufficient property in the community to enforce the collection of a judgment. Street cars are subject to the laws of common carriers; jitneys are not. Street cars are regulated by the public service commission; jitneys are regulated by the poor white men who drive them. When a street car injures a passenger, it cannot go out of business and switch its car for another name; but when a jitney hurts a passenger, the driver soon disappears, trades his car, takes out a number under some other name, and rolls on to hurt another passenger.

But, the Negro has another fight and reason to oppose jitneys other than those cited above. The jitney and bus line raise the color line; they do not haul Negroes; they operate exclusively for white people, and any line of transportation that caters to only a part of the people who must be transported, ought not be permitted to operate for the transportation of any part of the people. All lines of transportation, whether they are jitney buses or whatnots, should cater to all the people for business just as street cars and railroads do. Jitney buses, if they run, should be regulated by the public service commission; their gross receipts should be taxed in common with the gross receipts of the railroads and street cars with whom they compete. Street cars enhance the value of property of the citizens and of the municipality; jitneys depreciate the property of both.

The question should be submitted to the people and let them decide whether or not Atlanta shall have ample and adequate transportation by street cars, or inadequate and unsafe transportation by second-hand automobiles, operated by irresponsible and undependable operators, uncontrolled by the laws of common carriers. It takes a public service commission, special laws to control common carriers, and safety devices of every kind to insure safety to passengers on street cars, trains and steamships, why should not jitney buses run by individuals be regulated and taxed for the use of the streets and the safety of the lives of the people they handle?

It is out of the question to substitute jitney buses for street cars. The street cars pay in tax to the city and wages to labor, millions each year; practically fifty-five per cent of the gross receipts of the street car company are paid in taxes to the city and wages to labor, annually; and, if street cars are put out of business for jitney buses, what is labor going to do and what is the city going to do for taxes. There is no tax on jitney buses, and they employ no labor. Then, the thousands of men who depend upon street car services for their living and the support of their families, must perish and the tax that the millions invested in street car companies now yield to the city must be lost.

In every street where street car tracks have been taken up, real estate has depreciated twenty-five per cent, thereby bringing another loss to property holders and to the city in taxation. But the fundamental reason, which is a moral reason, while our street car system should be supported and jitneys put off the streets, is jitney buses promote race hatred and afford new opportunities for discrimination, thereby destroying largely the harmony that ought to exist between the races. It is both morally and legally wrong for the city to license any system of transportation that does not take care of all the citizens who may seek service, and the Negro will oppose any lines of transportation which discriminate against him on the

grounds of his color.

First, jitneys are morally wrong; Second, legally wrong; Third, inadequate to meet the growing demands of the city; Fourth, irresponsible and a menace to life and property; Fifth, uncertain, irregular, and likely to go out of business in cold, sleet and snowy weather.

If the city can't decide the question and permit the street cars to run by relieving them of some of the taxations that are now confiscating their property, and provide a reasonable return on their investment, submit the question to the people, and the people will decide the question once for all.

The colored man will line up on the side of the street cars against the discriminating and race hating jitney bus system.

Jim Crow Car Laws—1924. Indiana.

Jim Crow Street Car In Crash; Two Hurt

Pittsburgh Courier

INDIANAPOLIS, Ind., Nov. 14—Two colored women were seriously injured, three others well shaken when a Columbia avenue car (Jim Crow) crashed into the rear of an Indianapolis and Cincinnati Interurban at Maryland and Pennsylvania streets, last Tuesday evening.

The injured: Seriously—Mrs. Sarah Cowherd, 61, 525 West 12th street, serious internal injuries, taken to city hospital.

Charles Malone, 51, 2322 Caroline street, left shoulder injured. Taken home.

5—24

Jim Crow Car Laws - 1924.

Kentucky.

FILE $25,000 SUIT AGAINST I. C. RAILWAY

Passenger Humiliated by Trainmen

Chicago Defender

The Illinois Central railroad, becoming widely known for its discriminatory practices, and the Pullman company are being sued for $25,000 by James Harris and Mrs. Lillian Hill, 999 Lake Shore Dr., employed as butler and cook, respectively, in the home of George A. McKinlock, Chicago millionaire. Suit is the result of treatment received by the two from employeees of the companies while they were interstate passengers on Jan. 14. Attorney Blaine G. Alston is representing them.

Harris and Mrs. Hill were enroute to Palm Beach, Fla., and had separate Pullman reservations. When they reached Cairo, Ill., preparing to cross to the Kentucky side, a brakeman entered the train and voiced a protest to the conductor of their presence in the Pullman.

"You'll have to get the niggers out of sight," he is said to have remarked.

Mrs. Hill, who was preparing to retire, was ordered to put on her clothes and leave the berth and take a seat in a small unsanitary coach, coupled on at the junction for the purpose of Jim Crowing members of our Race. Harris was also ordered to take his baggage and get out. Several white passengers protested bitterly against the manner in which Mrs. Hill and Harris were treated, but were told by the conductor and brakeman that "it was the policy of the road."

8-30-24

Both parties state in their suit for damages that by being placed in the filthy coach they were greatly embarrassed and humiliated and characterized the conduct of the road employees as the most degrading type

ARREST GIRL WHO RODE IN WHITE COACH

Arkansas Cop Meets Train at Depot

Dermott, Ark., Sept. 5.—When the Missouri Pacific passenger train pulled in the station here from Little Rock one would have thought that the Prince of Wales was aboard and a guard of honor had been sent by the Chamber of Commerce to greet him. But such was not the occasion.

Placed Under Arrest

The city, however, had sent a "greeting party" from the police station to "welcome" Miss Elizabeth E. Lee of Chicago, who had "injured Southern pride" by riding all the way from the Illinois city to Dermott in the white coach. When she alighted she was placed under arrest by City Marshal Jeff Parish on a charge of violating the Jim Crow law. Later in the day she appeared before a "judge" and was fined $150 and costs.

Miss Lee had a ticket that called for first-class accommodation. Nevertheless, she sought to abide by Southern customs by riding in a coach set apart for her Race. She found this impossible when she reached the "deadline." In Little Rock when the train pulled out drunken white roustabouts were using the Jim Crow coach to recite smutty stories and drink "white-mule." The newsbutcher used two seats of the coach to assort his wares, and the stench from rotten bananas was offensive. The toilet was used by both men and women.

9-6-24

Father to Sue

Robert E. Lee, her father, who resides at 3149 South Park Ave., Chicago, plans to sue the railroad under the interstate law which guarantees first-class accommodation and transportation as printed on the ticket. He is a mail carrier.

Miss Lee came to Dermott to act as maid of honor to her sister, Miss Ruby Lee, who was married to James H. Finney, Jr., on Sept. 4 at Brown's Chapel. She is a graduate of Wendell Phillips high school in Chicago and is a public stenographer with offices at 3025 South Park Ave.

When brought before the "judge," Miss Lee was greeted with this remark:

"Well, Miss Nigger, you want to be white, eh?"

"No, judge," she replied, "I want to be respectable."

Jim Crow Car Laws—1924. Maryland.

FIGHT AGAINST UNITED'S J. C. BUSSES BEGUN

Street Railway Company Sued When Driver Refuses Colored Passengers

SUIT LONG CONTEMPLATED

Jim Crow Policy Violates Franchise and Rulings of Commission.

Whether the United Railways Company, operating busses on the public streets can exclude passengers because they are colored will be fought out in the civil courts of Baltimore. Pro-

Action with this in view was taken this week when G. S. Seabrook, 304 N. Gilmor street instituted a damage suit against the United Railways Company for refusal of one of its conductors to allow him to enter one of the busses operated by this corporation on Charles street.

BARRED BY DRIVER

According to the petition of Seabrook filed in the City Court he was not allowed to enter the buss when he presented his fare at the corner of Baltimore and Charles street at 12:20 p. m., July 12. This action, according to Davis and Evans, who represent Seabrook, is a specific violation of the terms of the franchise granted the company and against the ruling of the Public Service Commission. 8-1-24

ACTION LONG CONTEMPLATED

Various civic organizations have long sought some one to make a fight against the jim crow buss line in the city operated by the United Railways.

Hundreds of persons, men, women and children, have been embarrassed by the United's employees who have refused to take fares from Negroes and ordered them off the busses. Strangers have been shocked at the roughness of the treatment. Protest made to the Public Service Commission elicited the reply that the United has no authority under the rulings to refuse to haul or to segregate Negro passengers.

Among lawyers downtown, it is understood that the United has not a legal leg to stand on and that the only salvation lies in preventing Negroes who sue from carrying the cases thru to the end.

Jim Crow Car Laws — 1924. Maryland.

BALTIMORE MEMBER WANTS "JIM CROW" CARS FOR CITIES

Delegate Moon Offers Bill In Legislature

Annapolis, Jan. 29.—The modified "Jim Crow" law now in effect on intrastate railroads in Maryland would be extended to cover street cars in Baltimore and other cities of the State by a bill introduced in the House today by Delegate Michael H. Noon of the Sixth city district.

The bill directs conductors of street cars operating in cities or less than 20 miles beyond the city limits to designate separate seats for white and Negro passengers, according to the number of each on board. The sections would not be separated by partitions or fixed permanently.

Baltimore
Served
1-30-24

No "Jim Crow" Cars For Maryland Towns

ANNAPOLIS, Md., Feb. 14. — There will be no jim crow cars in Baltimore.

The Judiciary Committee of the House of Delegates saw to this Monday when by unanimous vote they reported unfavorably upon the bill introduced by Michael T. Noon, 6th district of Baltimore, 423 E. Fort avenue.

Baltimore
Sun
2-15-24

SEPARATE CAR BILL REPORTED UNFAVORABLY

Action of the Judiciary Committee of the House of Delegates Kills Measure This Season

Afro-American
2-16-24

ACTION IS UNANIMOUS

"Only What Was Right and Fair," Delegate Joseph Declares

They Killed It

Daniel C. Joseph (Dem.), 4th Dist., 1513 Eutaw Place.
Arthur E. Williams, (Dem.) Salisbury, Wicomico.
David K. E. Bruce (Dem.), 2nd Dist., 1001 N. Calvert St.
Palmer Tennant (Dem.), Hagerstown, Washington, Co.
James L. Hennegen (Dem.), 1st Dist., 3600 Fernwood St.
Franklin Upshur (Dem.), Berlin, Worcester Co.
Antony Demarco (Dem.), 1st Dist., 602 W. Lexington St.
Jas. J. Lindsay, Jr., (Dem.), Towson, Baltimore Co.
Henry B. Mann (Dem.), 3rd Dist., P. O. Box 155, Hamilton.
John S. Mahle (Dem.), Woodlawn, Baltimore County.
Benj. N. Kline (Dem.), 4th Dist., 3502 Holmes Ave.
Alexander R. Hagner (Rep.), Hagerstown, Washington Co.
Francis A. Michel (Dem.), 3rd Dist., 2733 N. Calvert St.

Annapolis, Md., Feb. 6.—There will be no jim crow cars in Baltimore.

The Judiciary Committee of the House of Delegates saw to this Monday when by unanimous vote they reported unfavorably upon the bill introduced by Michael T. Noon, 6th District of Baltimore, 423 E. Fort avenue.

The Noon bill designed to separate the races in street cars not only in Baltimore, but in all other cities of the State, was different from all other jim crow measures previously introduced in former years in that it did not require the railway companies to put in separate sections.

Under the bill, conductors would be instructed to fill up the seats with colored passengers from the rear and with white passengers from the front. This is the plan followed at present by the steam railroads in interstate traffic, and it was the object of Delegate Noon to extend the practice to the electric street railway lines. Use of the Pennsylvania avenue line in Baltimore by colored workers in the ferterlizer factories at Canton going to and from work was said by Delegate Noon to be the reason for introducing his bill.

Personnel Of Committee

All of the members of the Judiciary Committee are Democrats with the exception of Alexander Hagen, of Hagerstown, who is a Republican. Daniel C. Joseph, the chairman, told the AFRO-AMERICAN today when congratulated on the fine work of his committee: "The vote was unanimous. Do not thank me. We were only doing what we think is right and fair in the matter."

JIM CROW STREET CARS

From the wave of segregation hysteria sweeping over the city there has emerged a jim crow bill to separate the races on the street cars. Representative Noon, probably a naturalized Irishman, who hails from South Baltimore, has introduced a jim crow bill in the present session of the State Legislature. Afro-American

The bill would give conductors in charge of street cars such police powers as to allow them to designate separate sections of the cars for white and colored people, and it is said, is so drawn as to cause the street car company such little expense that they may not actively oppose it. This means that colored politicians and organizations must bring every influence available to bear upon the Legislature to kill the bill. 2-8-24

When everywhere in this country real statesmen are making earnest efforts to banish race and class antagonism it is unfortunate that the State Legislature should be afflicted with men of such short vision and poor calibre as Mr. Noon. Because fertilizer plants in South Baltimore fail to provide such conveniences as will allow their laborers to wash up before leaving is no reason where 110,000 citizens should be humiliated with an obnoxious law that brands them as an undesirable class.

Jim Crow Car Laws— 1924.

Missouri.

SEGREGATION SIGNS TAKEN FROM STATION

Missouri Pacific Has Ban on Jim Crow

New York, May 30.—The National Association for the Advancement of Colored People has won a pronounced victory against Jim Crow segregation on the railways in southeastern Missouri, according to announcement at the national office, 69 Fifth Ave.

Segregation of our people on cars and in stations, which is not permitted by the law of the state, was called to the attention of the N. A. A. C. P. by a white man with a wife of our Race. He reported Jim Crow cars were being used illegally on the Missouri Pacific and the St. Louis & San Francisco railroads. He also charged that the toilets at the stations were kept locked and the keys given only to white women.

The national office of the association at once communicated with the St. Louis branch, which took up the matter directly with the railroads. James H. Tantor, secretary of the St. Louis branch, has now reported that the St. Louis and San Francisco railway is still investigating the charges, and that the Missouri Pacific railroad has written the following letter to Dr. W. P. Curtis, member of the executive committee of the St. Louis branch: 3-31-24

"Your letter April 8, with reference to conference in Mr. Vollmer's office on March 26, with regard to reported discrimination against Colored people by Missouri Pacific railroad employees on certain lines, and the report that we were maintaining signs on station waiting room doors at Charleston, Mo., sign on door to one waiting room reading 'for white' and to the other waiting room reading 'for Colored.'

"This is to advise that personal inspection made at Charleston on April 1 indicates that signs at one time maintained on waiting room doors have been removed. Train service employees, particularly those on passenger trains operating south of St. Louis, have been personally advised as to complaint made by your committee, and at same time advised of the fact that so-called 'Jim Crow law' does not obtain in the state of Missouri, and that this fact must be kept in mind and their work handled in such a way as to preclude just cause for complaint on the part of our Colored patrons.

"Assuring you of our appreciation of your patronage, and at the same time soliciting the influence of your office in increasing Colored patronage via Missouri Pacific, I remain,

Yours truly,
(Signed) R. C. WHITE,
General Superintendent.

SAN FRANCISCO AND ST. LOUIS RAILROADS ARE INVESTIGATING

Protest of White Husband Separated from Colored Wife Leads to Fight Against Segregation.

NEW YORK, May 29.—The National Association for the Advancement of Colored People has won a pronounced victory against Jim Crow segregation on the railways in southeastern Missouri, according to announcement at the national office, 69 Fifth avenue.

Segregation of colored and white people on cars and in stations, which is not permitted by the law of the state, was called to the attention of the N. A. A. C. P. by a white man with a colored wife. He reported Jim Crow cars were being used illegally on the Missouri Pacific and the St. Louis and San Francisco railroads. He also charged that the toilets at the stations were kept locked and the keys given only to white women.

The National office of the N. A. A. C. P. at once communicated with the St. Louis branch, which took up the matter directly with the railroads. James H. Tantor, secretary of the St. Louis branch, N. A. C. P., has now reported that the St. Louis & San Francisco railway is still investigating the charges and that the Missouri Pacific railroad has written the following letter to Dr. W. P. Curtis, member of the Executive committee of the St. Louis branch, N. A. A. C. P.: 3-31-24

Your letter April 8th with reference to conference in Mr. Vollmer's office on March 26th with regard to reported discrimination against colored people by Missouri Pacific railroad employees on certain lines, and the report that we were maintaining signs on station waiting room doors at Charleston, Mo., sign on door to one waiting room reading "for white" and to the other waiting room reading "for colored."

This is to advise that personal inspection made at Charleston on April 1st indicates that signs at one time maintained on waiting room doors have been removed. Train service employees, particularly those on passenger trains operating South of St. Louis, have been personally advised as to complaint made by your committee, and at same time advised of the fact that so-called "Jim Crow Law" does not obtain in the State of Missouri and that this fact must be kept in mind and their work handled in such a way as to preclude just cause for complaint on the part of our colored patrons.

Assuring you of our appreciation of your patronage, and at the same time soliciting the influence of your office in increasing colored patronage via Missouri Pacific, I remain,

Yours truly,
(Signed) R. C. White,
General Superintendent.

Doctor Sues Pullman Company For $2500

ST. LOUIS, Mo., Oct. 23.—Dr. J. H. Wilson brought suit for $2,500 damages against the Pullman Company last week, because it refused to furnish him sleeping accommodations between St. Louis and Birmingham, Ala., in December, 1923.

Dr. Wilson complained that he traveled to Birmingham over the Louisville and Nashville Railroad, and because he was not given a berth, suffered nervous exhaustion from loss of sleep. His health, he says, has been permanently impaired because of this fact.

Jim Crow Car Laws—1924.

North Carolina

Wooden R. R. Coaches Menace Southern Negro

By Jesse O. Thomas

We are writing to call your attention to a situation with which all of us are familiar that comes under daily observation of every Negro who travels on railroads in that part of our country we call the South, where President "Jim Crow" presides. On practically every railroad operated in the South the white passengers in the day coaches are accommodated in a steel car or cars. The Negro usually occupies the wooden car generally forming a part of the baggage car and the Negro coach combination. This car is always situated between the engine and the steel cars occupied by the white passengers. In event of any collision, one can easily imagine what happens to this wooden coach which is usually crowded to its capacity by Negro passengers.

On Sunday, May 17, the Seaboard local passenger train No. 44, sixteen miles north of Raleigh, collided with an express standing in the yard at Appex, N. C. In the collision the baggage car of the local train was driven forward through the passenger coach. All of the fatalities occurred in the Negro coach. Aside from the Engineers, Baggage Master, and News Agent, no white passengers were injured at all. So badly smashed was the Negro coach that the last of the dead was not removed until four hours after the smash. According to the newspaper dispatch the baggage coach went through the first passenger car (Negro wooden car) like a battery ram splintering it and giving instant death to six of the eight persons riding in the forward end. The position that the Negro passengers occupy in the day coach of our Southern trains is always more hazardous than the position occupied by the other passengers.

Each railroad charges the Negro the exact fare that it charges any other passenger and promises to give "separate, but equal accommodation." According to Roscoe Simmons, the white man has forgotten half of the agreement—he only remembers the separate. I feel that the Negro must take advantage of every opportunity to constantly remind the railroad officials through every legitimate medium possible of the other part of that agreement,—"equal" accommodation.

This situation is sufficiently grave and the lives of the traveling Negro public are of sufficient consequence for the Negro people to create and establish or inaugurate an annual Railroad Day on which the railroad officials in every city will be approached in the interest of securing the steel cars for the accommodation of the Negro traveling public until such a provision is made.

As there is more traveling by colored people during the summer months than is correspondingly true during any other season of the years—the writer would suggest that the first Monday in July be designated as Railroad Day throughout the South. We further recommend that the most substantial, influential Negro citizens and as many outstanding white men and women who are kindly disposed and who are willing to co-operate, to go before the local railroad officials on an annual pilgrimage in question of better accommodation for Negro travelers.

This situation is a nightmare to all Negroes who must travel in the domain of President Jim Crow. Especially is this true with intrastate travel.

Jim Crow Car Laws- 1924.

Tennessee.

Councilman Monday Says He Handled Negroes At Point Of Gun

(Knoxville Journal, Wednesday, Oct. 15)

The Knoxville Power and Light Co. came in for severe criticism before the city council last night and the mayor was authorized to appoint a committee to confer with its officials on alleged violations of the 'Jim Crow" law and bettering the company's service.

A delegation of perhaps 50 residents of Lonsdale appeared before the council to protest against the one-man cars operated on that line and crowding of negroes in with the whites. The spokesman said that the cars are loaded from the front end and that the inbound cars are filled almost to capacity during the rush hours before leaving Lonsdale and women and children stand ing in the aisle before the car reaches Mechanicsville. At this point, he said, negroes get on, entering at the front, and have to push their way through the white people to reach the section of the car which is provided for them.

Councilman E. E. Ailor said that he had ridden the cars during the rush hours and seen negro men in greasy working clothes bump into white women and jostle them in such way as to make serious race trouble a certainty unless the council takes some steps to see that the company enforce the "Jim Crow" law, which he said was flagrantly violated by the company with every car operated on that line.

Councilman C. G. Baker said it was not the fault of the negroes that they were forced to push their way through the cars to get to the rear. He suggested that a committee of citizens go to the company, explain the situation and see if something could not be done in a quiet way.

Councilman Lee Monday took issue with Councilman Baker. He said that he had operated a street car on that line and knew that some of the negroes the street car men had to deal with in that section were "hard ones." On several occasions he said he had been forced to stand with a gun on negroes on his car to control them. "That was when we had two men on every car and were perhaps a little braver when we knew that we had another man to back us up. With only one man operating the cars he will have his hands full."

COUNCILMAN MONDAY'S STATEMENT
(Editorial)

The statement purporting to come from Councilman Lee Monday at the time of the discussion of the enforcement of the so-called "Jim Crow" car law before the City Council on last Tuesday morning, has had an astounding effect on the hundreds of Negro voters of the district represented by Mr. Monday, who voted for him when stiff opposition confronted him, and but for their votes he would have suffered defeat. At the time Mr. Monday was waging his campaign he represented himself as being friendly to the best interests of the colored people, and if the statements as published in the issue of the Knoxville Journal of Wednesday morning are correct, the only vote which would have been cast as coming from the self-respecting Negroes would have been one or two accidentally given him. The spirit exhibited toward the Negro race in the alleged statement published is one of thorough enmity.

It is a fact that some of the most respectable and highly esteemed Negroes of the city live in the sections through which the Lonsdale cars pass, and to sum up the situation as being one handled with a pistol is a serious reflection on the citizens of that section which cannot go by without being resented.

This statement coming from Mr. Monday is our first knowledge of his attitude, especially since he is quoted as having handled the affairs with pistol in hand.

Councilman Baker, who outlined the situation as it exists, is deserving of much praise and the colored citizens of Knoxville are grateful to him for coming to their defense.

The statement attributed to Councilman Ailor is designed to encourage mobocracy and is surprising to those who do not expect such utterances in the City's Council Chamber.

Street Car Men Get Hard Boiled

Talk of City Councilmen Serve As Suggestion for Hostility Toward Negro Passengers.—Prominent Woman Accorded Insult.

The words of Councilmen Ailor and Monday spoken during the discussion of the enforcement of the "Jim Crow" law as concerns the local street cars, seem to have suggested a hostile attitude toward Negro passengers on the part of the street car men, judging from the number of unpleasant affairs that have been enacted since last Tuesday, the time that Councilman Monday declared that he found it necessary to handle passengers on the Lonsdale street cars at the point of a pistol during the time that he was conductor on that line.

An article appearing in the last issue of The East Tennessee News gave an account of the statements of Councilcen Ailor and Monday and referred to the election to the city council of Mr. Monday having resulted from the support given him by the Negro voters of the fifth and third wards.

Mrs. Conley Grossly Insulted.

Mrs. Harvey Conley, highly respected and prominent woman residing on Mary street through which the Lonsdale car passes, was subjected to gross insult and abuse coming from a motorman on that line, last Thursday evening when she boarded that car and gave him a dollar from which to take the car fare.

"You ought to have better sense than to bring a dollar here," and "shut up, or I'll knock your teeth down your throat," were some of the insulting terms directed at the woman, who was nervous from fear and was as submissive to the insults as she could possibly be. Not satisfied with the tirade of verbal abuse which he directed at Mrs. Conley, the motorman stopped his car and called the police reserve car and had the lady taken into custody.

Judge Williams Dismisses Case.

When the case was called in city court on Friday afternoon, Judge Robert P. Williams heard the evidence and he exhibited the usual fair attitude in according justice by dismissing the charge against Mrs. Conley.

The condition which has recently arisen in which hostility is exhibited toward colored passengers on the street cars is evidently not condoned by the officials of the street car company, but the mean attitude of the men as outlined above seems to be an effort on their part to force the company to give employment to more men on their lines by doing away with the one-man street cars. It appears that propaganda is being waged on the part of certain of the men and their friends to place more men on the street cars and the negro is being made the goat in that the race question is being injected.

The attention of Superintendent Kelly has been directed to the situation and he assures that colored passengers that they will be accorded protection.

Jim Crow Car Laws—1924. Texas.

OUR TRANSPORTATION PROBLEM.

Some of the proponents of the white jitneys (yes, we have no colored jitneys! and prospects are rather gloomy for any, even if the voters decide to retain the white jitneys) are contending that the voters should get certain guarantees, warranties and gilt-edged promises from officials of the Houston Street Car Company before casting a ballot for the abolition of these white jitneys.

The citizens committee, after much labor and effort, had the officials of the local traction company to make certain definite promises and assurances and under the terms of the agreement, the city can force the traction company to carry out its part of the agreement or contract.

Already, as far as this phase of the matter is concerned, the local traction company has made extensions and improvements in various parts of the city; has purchased and installed the latest type of cars and has considerably improved its service and raised the tone of its employes under the present local management.

And in this connection it may be pertinent to state that the colored citizens of Houston have the best street car service afforded our people in any Texas city.

Visit the other cities of the Lone Star State and notice how inadequate the traction service is in districts occupied by our people; how far they have to walk to board a car and what small provisions are made for them on so many of the lines in those cities.

We are not holding any brief for the service here as it regards our people in toto, but The Informer knows that more street car lines serve and reach the colored people in Houston and its environs than in any other Texas city.

There is the San Felipe line, which is almost a colored line, save the operator of the car; the Dowling line, which goes almost to the end of Dowling Street; the Pierce Avenue-West End line that serves the residents of "deep Third Ward;" the Liberty, Harrisburg, North Side, Sunset Heights, La Branch, Leeland lines; to say nothing of the Mandell, Montrose, Louisiana and similar lines that serve so many of our people who work in those districts.

Unlike the majority of the Texas cities, the colored people of this city live in all parts of the municipality, and there is hardly a street car line in Houston that does not serve our people, and most of them in a large measure.

The company plans to establish a new line to serve our people in the Fifth Ward, in the event the white jitneys are abolished at the election of Saturday, January 19.

Other extensions and improvements have been assured on the part of the traction company officials, and this huge expenditure of money will mean the employment of additional colored men.

Between the white jitneys and street cars, the colored people of this community have no other alternative except the traction company; for there is both a written and unwritten local law prohibiting colored people riding in these "white" jitneys.

On the pro rata basis, population considered, our people are more dependent upon street cars than are the members of the other race; for the latter own thousands of automobiles, while our people are not so well blessed and must rely almost wholly and solely upon the street cars or resort to the T. P. & W. ("take pains and walk").

How do those of our race, who must be at their jobs early in the mornings or late at nights, get to and from their posts of labor?

How do the majority of the men who reside in the other wards of the city, get to the Southern Pacific shops in the mornings? How do they reach home in the evenings?

What means of transportation serves those of our race who are employed in Montrose, Hyde Park, Mandell and other white residential sections of the city?

How do those of our men who work at Harrisburg and the Turning Basin, get to and from their work?

How do the colored residents of Independence Heights, the erstwhile colored municipality, reach the city, get to and from their work?

During the entertainments and other affairs at Emancipation Park, what mode of transportation do the vast majority of our people employ?

Suppose the traction company were to go defunct, bankrupt or into hands of a receiver?

Just suppose the street cars stopped running? We wonder what our people, those who live so far from their places of employment, would do?

There is an old saying that goes something like this: "We never miss the water till the well goes dry;" while a composer of the blues makes his singer shout, "You'll never know the good man I've been until I'm gone away!"

It will be well for our people to employ a little common sense and demonstrate a little gratitude in this forthcoming election, rather than vote their popular prejudices and try to strike back at the local traction company because the San Felipe jitney line was abolished.

The local traction company could not abolish any jitney line; it has not the authority—this authority is only vested in the city council or the electors of the municipality.

The reason why the only local colored jitney line was abolished by official dictum is attributable largely, if not solely, to our sad political plight in Houston. The city officials are not elected to office by our votes and hence they care little about our wants and desires along any particular line.

The colored jitney line was abolished because our people are a nonentity in the political affairs of the city, and as such constitute a handy football or hound dog, to be treated roughly and kicked about at will.

One of our crying faults is our refusal or failure to vote in all elections where we can cast a ballot; for if we fail to exercise our elective franchise rights, we should only blame ourselves for our political plight and civic predicament.

So many of our people think that, when they oppose a proposition that is before the voters of the city or community, they show their opposition by not voting.

Then, too, some of our people seem to think that they will either be arrested or shot, if they offer to vote at the various elections and hence they remain away from the polls on election days—but, oh! how they can sing the "blues" about "our sad and sorry lot in Houston!"

JITNEYS FOR WHITE PEOPLE ONLY OR STREET CARS FOR ALL THE PEOPLE? This is the paramount question in the forthcoming election, and, since our people can not ride in these "white" jitneys, common sense or even intuition suggests that we vote for the abolition of these "white" jitneys, which are nothing but transportation parasites and traffic leeches.

Get ready to vote to abolish the jitneys on election day, Saturday, January 19, 1924!